CONCEPT OF PRANAVAHASROTASA IN AYURVEDA

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ABSTRACT

Concept of Srotas-sharira forms an important part of Sharira-rachana. Srotasas are channels present in the body which are helpful in production and conduction of body constituents from one to another site in the body. The srotasas are mainly classified into two types as Bahirmukha and Antarmukha. Difference of opinion is observed in counting the Antarmukha Srotasas by Acharya Charaka and Acharya Sushruta. Srotasas are explained in a particular sequence like first described is Pranavaha i.e. the one which deals with basic constituent of life. Moolasthana for Pranavaha Srotasa are Hridayam and Mahasrotas according to Acharya Charaka and Hridayam and Pranavaha Dhamani according to Acharya Sushruta. Pranavaha Srotasa Dushti is mainly result of Vataprakopa or obstruction or change of the normal Gati of Vata inside body especially of Prana, Udaana or Vyana. The diseases of pulmonary system like pulmonary hypertension or embolism, COPD etc. can be included in Pranavaha Srotas Dushti.

Keywords: Ayurved, Pranavaha Srotas, Srotas sharira

INTRODUCTION

Concept of Srotas-sharira forms an important part of Sharira-rachana. Srotasas are those channels present in the body which are helpful in production and conduction of body constituents from one to another site in the body. The Srotasas are made up of Pancha-mahabhutas, dominant in Aakash Mahabhuta. They are formed by the action of Vayu inside the developing Garbha. They form network all over the body and usually obtain the characteristics of body constituents travelling through them i.e. Swadhatusama varna. The srotasas are mainly classified into two types as Bahirmukha i.e. opening outside the body and Antarmukha / Yogavahi i.e. not opening outside the body. The external openings are 09 in males which are Shravana, Nayana, Vadana, Ghrana, Guda, Medhra.
Along with these 09, 03 more are present in females which are \textit{Stana} and \textit{Aartavavaha}^4. Slight difference of opinion is observed in counting the \textit{Antarmukha Srotasas} by Acharya Charaka and Acharya Sushruta. Acharya Charaka has explained 13 \textit{Antarmukha Srotasas} in \textit{Charaka Samhita Vimanasthana 05}^{th} Adhyaya\textsuperscript{5} and 01 in \textit{Garbhapararaka}. They are carriers of \textit{Prana, Udaka, Anna, Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra, Mutra, Purisha, Sweda and Aartava}. Acharya Sushruta has explained \textit{Srotasas} in \textit{Sushruta Samhita Sharirasthana 09}/\textit{11}". He has not explained about carriers of \textit{Asthi, Majja} and \textit{Sweda}. He has mentioned each \textit{Srotasa} in pair. Thus, total \textit{Antarmukha Srotasa} are in 11 pairs. The \textit{Srotasas} are explained in a particular sequence. \textit{Prana, Udaka} and \textit{Anna} are the basic constituents required for existence and development of body. So, they are described first. Later on, \textit{Srotasas} dealing with individual \textit{Dhatu} based upon \textit{Dhatu-uptatti Krama} and thereafter \textit{Srotasas} dealing with \textit{Trimalas} are explained. The individual \textit{Srotasa} can be described based upon its name, number, type, \textit{Moolasthana}, \textit{Srotasa Dushti Hetu}, \textit{Srotasa Dushti Lakshana}, \textit{Srotasa Viddha Lakshana} and its \textit{Chikitsa}. The concept of \textit{Pranavaha Srotasa} can be elaborated as-

\begin{itemize}
  \item \textbf{NAME}:- \textit{Pranavaha Srotasa}
  \item \textbf{NUMBER}:- According to Acharya Charaka – 01
  \item According to Acharya Sushruta – 02
  \item \textbf{TYPE}:- \textit{Antarmukha} or \textit{Yogavahi}
\end{itemize}

\textbf{Moolasthana}:-

\begin{quote}
\textit{Pranavahanam srotasam hrudayam moolam mahasrotascha} \hspace{3cm} \textit{Charaka Samhita Vimanasthana 05/07}
\textit{Pranavahe dwe, tayormoolam hrudayam rasavahinyascha dhamanyah} \hspace{3cm} \textit{Sushruta Samhita Sharirasthana 09/12}
\end{quote}

According to Acharya Charaka – \textit{Hridayam} and \textit{Mahasrotasa}^7

According to Acharya Sushruta – \textit{Hridayam} and (\textit{Pathabhedanusaren}) instead of \textit{Rasavahi} we can consider \textit{Pranavahi Dhamanya}^8

\textbf{Srotasa Dushti Hetu}^9:-

\begin{quote}
\textit{Kshayat sandhara nan raukshat vyayamat kshudhitasya cha} |
\textit{Pranavahini dushyanti srotamsyanyeschadaarunaehi} ||
\end{quote}

\textbf{Srotasa Dushti Lakshana}^10:-

\begin{quote}
\textit{Atirsruthat atibaddham kuptam alpalpabheekshanam va sashabdhashoolam ucchavasantam drushtwa pranavahanyasya srotamsi pradushtaneetividnyat} |
\end{quote}

\textbf{Srotasa Viddha Lakshana}^11:-

\begin{quote}
\textit{Tatra viddhasya aakroshanam vinamanam mohana-bhramana-vepanani maranan va bhavati} |
\end{quote}

\textbf{Srotasa Dushti Chikitsa}^12:-

\begin{quote}
\textit{Pranodakannavahanam dushtanam shwasiki kriya} |
\end{quote}
**DISCUSSION**

**DISCUSSION OVER THE MOOLASTHANA:**

**HRIDAYAM:** It forms the base of existence of life (Prana) in an individual, as it deals with circulation of vital energy in the form of oxygen (obtained from pulmonary circulation) and nutrients (absorbed in circulation from GIT), all over the body and helps in collecting the waste matter as well. Hridayam is counted as Moolasthana by both, Acharya Charaka and Acharya Sushruta.

**MAHASROTASA:** Acharya Charaka has counted Mahasrotasa as Moolasthana along with Hridayam. The Mahasrotasa is explained as the long channel present from Mukha to Guda i.e. alimentary canal along with the allied organs. Nutrients absorbed from GIT play a major role in maintaining the life of a person. Out of the total Mahasrotasa (which forms main part of Annavaha Srotasa), a muscle separating thorax and abdomen i.e. diaphragm can be considered as a part of Pranavaha Srotasa as it is a chief muscle of respiration. One more reference can be considered over here from Sharangdhara Samhita. Acharya Sharangdhara has explained Shwasana prakriya in detail. According to him, the process of respiration initiates from Naabhi.

**PRANAVAH DHAMANI:** Acharya Sushruta has counted Pranavahi Dhamani as Moolasthana along with Hridayam. As the name suggests, these are the vessels which help to carry Prana. Thus, they can either be correlated with bronchi or pulmonary vessels. The right and left bronchi carry inspired air from trachea to lungs. The pulmonary vessels form the pulmonary circulation and are of two types as 02 pulmonary arteries and 04 pulmonary veins. Pulmonary arteries carry deoxygenated blood from heart to lungs whereas pulmonary veins carry oxygenated blood from lungs to heart.

**DISCUSSION OVER THE SROTASA DUSHTI HETU:** Dhatukshaya (emaciation), Vegavidharana (forcefully controlling natural urges), Rukshasewana (consumption of items dominant in dryness), exercise when one is hungry or heavy work immediately after having food are the main factors responsible for vitiation of Pranavaha Srotasa. One more important thing explained is vitiation of any other srotasa in the body will ultimately result in vitiation of Pranavaha Srotasa. All the factors explained here either result in Vataprakopa or change the normal Gati (direction) of Vata inside our body. Although all the types of Vata are related with Pranavaha Srotas, more significance should be given to Pranavayu, Udanavayu and Vyanavayu.

**DISCUSSION OVER THE SROTASA DUSHTI LAKSHANA:** The vitiation of Pranavaha Srotasa leads to breathing difficulties and abnormal breathing patterns. Various abnormal respiratory sounds are heard on auscultation. The patient may complain about pain during respiration. All these symptoms are caused by obstruction or change in Vata Gati especially of Prana, Udaana or Vyana Vayu.

**DISCUSSION OVER THE SROTASA VIDDHA LAKSHANA:** Acharya Sushruta has explained Viddhata as it leads to all the conditions which result either from abnormal circulation or oxygen deficiencies in the body. It includes tetany, disorientation, giddiness, tremors and even death.
DISCUSSION OVER THE SROTASA DUSHTI CHIKITSA:- According to Acharya Charaka, Pratyakhya Chikitsa is indicated in vitiation of any Srotasa. In case of Pranavaha Srotasa Dushti, the treatment should be similar to Shwasa Roga.

ACCORDING TO MODERN SCIENCE, the conditions that can be considered under the vitiation of Pranavaha Srotasa include pulmonary hypertension, pulmonary embolism, asthma, chronic obstructive pulmonary disease, infective pathologies of respiratory system etc., where breathing difficulties and abnormal breathing patterns are the main presenting features.

CONCLUSION

Srotasas are those channels present in the body which are helpful in production and conduction of body constituents from one to another site in the body. The Srotasas are explained in a particular sequence like first described is Pranavaha i.e. the one which deals with basic constituent for maintenance of life. The Moolasthana for Pranavaha Srotasa are Hridayam and Mahasrotas according to Acharya Charaka and Hridayam and Pranavahi Dhamani according to Acharya Sushruta. This covers the respiratory tree and pulmonary circulation as well. All the factors explained as Srotasa Dushti Hetu either result in Vataprakopa or change the normal Gati (direction) of Vata inside our body. All these symptoms mentioned as Pranavaha Srotasa Dushti Lakshana are caused by obstruction or change in Vata Gati especially of Prana, Udaana or Vyana Vayu. Major portion of the Lakshanas mentioned as Viddha Lakshanas are results of abnormal circulation or oxygen deficiency to the body tissues.

In the disease explained as Shwasa, somewhat same symptoms are observed as that of Dushti of Pranavaha Srotasa. Thus, treatment is same for both the conditions.

The diseases of pulmonary system like pulmonary hypertension or embolism, COPD etc. can be included in the diseases of Pranavaha Srotasa.

REFERENCES


